ANNOTATIONS

ON A

SERMON

Preached before the

Univerſity of OXFORD,

On SUNDAY, June 7, 1761.

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And Publiſhed at the Requeſt of Mr. Vice-Chancellor.

Eph. ii. 8, 9, 10.

For by grace ye are ſaved, through faith; and that not of your ſelves: it is the gift of God. Not of works, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

LONDON:

Printed for J. FULLER, Bookſeller, in Newgate-ſtreet, the Upper End of Cheapſide.

MDCCLXII.

[Price One Shilling.]

G. Pamph. 2840.

PREFACE.

HOW *is the gold become dim!—who hath bewitched you,* O fooliſh Galatians, that *ye, which began in the ſpirit, ſhould end in the fleſh?—Received ye the ſpirit by the works of the law, or by the hearing of faith?—Are ye ſo fooliſh having begun in the ſpirit, are ye now made perfect by the fleſh?—Know ye therefore that they which are of* FAITH *the ſame are the children of Abraham: ye are the children of God by* FAITH *in Chriſt Jeſus,* Gal. iii.

The following annotations are written (as far as the author knows any thing of his heart) with a ſingle view to vindicate the truth, as it is in JESUS: he is far from thinking, that a ſmall pamphlet can contain all that might be ſaid on this behalf, or that the following ſheets are employ'd in the moſt forcible or pertinent obſervations that might have been made upon the ſermon; little leiſure, and ſmall ability, backed with an honeſt intention, muſt plead their excuſe, and the common cauſe of Proteſtantiſm, ſhould demand a candid and ſerious peruſal of them; but more eſpecially from the author of the ſermon, who I firmly believe did, and does mean religiouſly and well, but

Incidit in Scyllam qui vult vitare Charybdim.

It has been well obſerved, that *legaliſm* and *antinomianiſm*, have been the upper and nither milſtones, between which the church has been ground in all ages; and the great zeal of ſome, to avoid the one, has directly thrown them upon the other; prejudice, either for or againſt, any particular perſon or party, however unreaſonable, has too often been the occaſion of this, and has hurried even well-meaning men into principles which, in times paſt, and in their cooler hours, they would have ſhuddered at the thoughts of: I wiſh, from a paſſage or two in our author's ſermon, that ſomething of this kind has not miſled him; and he would do well to aſk his own heart, if he be not ſo.

I always have thought, ſince I knew any thing of the matter, that one fundamental, eſſential difference of the proteſtant churches, from the church of Rome, turned upon the grand point of *juſtification by faith* ONLY: this admitted, puts down at once all the doctrine of merit, with its ſuperſtructure of indulgencies, penances, pilgrimages, &c. &c. This denied, muſt give the papiſt the beſt end of the ſtaff. As for diſtinguiſhing between works done *before faith*, and thoſe done *after*, it ſignifies little in this queſtion; the papiſts would abhor the ſetting up *jewiſh or heathen works*, done without the grace of CHRIST, *as meritorious* *, as much as the

* Serm. p. 22.

proteſtants; they ſay, faith brings us into the way of juſtification, but we are actually and compleatly juſtified, i. e. pardoned and accepted by *works* wrought thro' faith, and that they are *conditions* thereof. This is to be found fully and clearly laid down in all the popiſh writers, eſpecially in Bellarmines works, and in the decrees of the council of Trent.

But I take it, that, the queſtion upon the ſermon, is not whether the church of England, aſſerting in her liturgy, &c. that "by the merits of CHRIST, and by FAITH in his blood ‡, we and all the whole church, obtain remiſſion of our ſins, and all other benefits of his paſſion," I ſay, the queſtion is not, whether this church be in the right, or whether the church of Rome, which introduces *works, as well as faith, as the condition of obtaining remiſſion of our ſins*, and *all other benefits of Chriſt's paſſion*, be in the right. This is not what I have taken the liberty in the following ſheets, principally to conſider; but whether the ſermon preach'd before the univerſity does not defend and ſupport the *latter*, and conſequently oppoſe the *former*.

The chriſtian world is indebted to every man that comes forth in the defence of *holineſs*, the age we live in, needeth ſuch champions; but then 'tis pity to ſee a right thing done in a wrong way, to find a *proteſtant* divine fighting with *popiſh* weapons,

‡ Prayer after the communion.

and in order to advance the cauſe of *holineſs*, ſap its only foundation, *juſtification by faith only in the blood of Chriſt*.

Faith, or an affiance on the unſpeakable merits of the Redeemer, when wrought in a deeply humbled and contrite heart, by the Holy Ghoſt accompanying the word, begets love, *we love him, becauſe he firſt loved us* * 1 John iv. 19. Love produces conformity to the image of God, and this makes the ſoul meet for the enjoyment of that heavenly inheritance, purchaſed and ſecured by the Redeemer for all that truly believe on his name. So that where there is no conformity to GOD's image there can be no *love*, where there is no love, there can be no *faith*, and where there is no *faith*, there can be no *juſtification*, for we are *juſtified by faith*, Rom v. 1. and the *juſt ſhall live* BY HIS FAITH. Hab. ii. 4. Rom. i. 17.

Now, is not this a better way to detect the hypocrite, and overthrow the falſe preſumptuous confidence of the antinomian, than the unſcriptural (and I may ſay unconſtitutional) one our author has taken ?

If he ſaith, by *condition* he don't mean *merit*, no more do our church homilies, when they ſay, faith is the *only condition* of juſtification ; but ſtill they ſay *that*, and ſay *no more*, though by adding the word *only*

* Were I aſked to give the ſum and ſubſtance of chriſtianity in few words, I would repeat this text.

after faith, they certainly *exclude* every other *condition*, take the word in what ſenſe you will. In this matter therefore the ſermon plainly contradicts them.

As to the word *condition*, where it is referred to *faith*, as that goſpel grace, wrought in us by the Holy Ghoſt, *in*, *by*, or *through* which, as a *way*, *mean*, or *inſtrument*, we *alone* receive and embrace the promiſes of the everlaſting covenant, we may ſay it hath a good and evangelical meaning; and in this ſenſe faith is a condition *ſine qua non* of juſtification: this is clearly the import of it where it occurrs in our homilies, or any other of the writings of our reformers, as they very plainly give us to underſtand. But the place the word condition holds in our *modern divinity*, renders it a dangerous word, as implying the goſpel to be a ſort of new legal diſpenſation, wherein upon condition we do *one thing*, GOD is to do *another*. In this view it denotes *ſelf-ſufficiency* and *merit*, and to pretend a diſtinction to the contrary, is an inſult upon common ſenſe.

Our Redeemer is that jealous GOD, who will *not give his glory to another*. Iſ. xlii. 8. His free grace is the brighteſt jewel in his crown, it is his own, and his royal prerogative is to beſtow it on whom he will, and as he will. His will is revealed in his word, his grace is there manifeſted: this we miniſters are to declare, and if in our preaching we annex conditions to juſtification, which his word ſo far from annexing,

has * excluded, we act not only without, but *againſt* authority, we are falſe witneſſes; and no marvel, if we preach in vain, and ſpend our ſtrength for nought: no marvel if worſe than no fruit attends our labours; for we diſcourage the humble, harden the deſperate, and exalt the ſelf-righteous: whereas if we preach juſtification by faith *only*, *we lift up the hands that hang down, and ſtrengthen the feeble knees*: mountains of unbelief and guilty fear, will melt under the ſacred fire of the ſpirit accompanying the truth preached, and we ſhall ſee publicans and harlots‡ entering into the kingdom of heaven;—nay, even ſome of the ſelf-righteous, who have ſaid like *Bellarmine*, *Cælum non gratis accipiemus*, will be forced to own as he did before he died; TUTISSIMUM EST.

That ſuch may be our author's miniſtry, and ſuch the ſucceſs of it to thouſands of the loſt race of Adam; that this Truth may brighten the ſeats of learning, and adorn and glorify their members, is the ſincere wiſh of the author of the following pages.

Feb. 8. 1762.

POSTCRIPT.

HAD the ſermon come to my hands ſooner, it would probably have been ſooner taken notice of; but though I heard much of it, I never ſaw it, till Wedneſday the 3d Inſt.

* Deut. ix. 4, 5, 6. Rom. xi. 6. ‡ Matt. xxi. 31.

ANNOTATIONS

ON THE

Rev. Mr. G. HORNE's Sermon.

IF *men ſleep while the tares are ſown*, &c. p. 4.

Who are the proper perſons to defend the faith? &c. Anſwer, *they who by the liberality of founders, and benefactors, are ſeperated from the cares and concerns of the world, that they may attend without diſtraction upon this very thing.* &c. ib. i. e. fellows of colleges.

That theſe *ought to be* the proper perſons to defend the faith, the undermentioned bull of pope Gregory declares; but whether they *are* ſo, let the divinty of

this ſermon ſpeak. I hope we may not ſay, *Ex uno diſce omnes.*

It is obſervable, that the ſpirit of Popery always accompanies its doctrines; hence we find this ſermon ſetting out in conformity to the bull of pope Gregory in the time of Rich. 2. againſt John Wickliff.

Gregory the biſhop &c.

"We are compelled not only to marvel, but alſo to lament, that you, conſidering the apoſtolical ſeat hath given to your univerſity of Oxford ſo great favour and priviledge, and alſo for that you flow as in a large ſea in the knowledge of the holy ſcriptures, *ought to be champions* and defenders of the ancient and catholick faith (without which there is no ſalvation) by your great negligence and ſloth, will ſuffer wild cockle * not only to grow up among the pure wheat of the flouriſhing field of your univerſity, but to wax ſtrong and choke the corn."

Ne

* Some of this wild cockle, his holineſs is ſo angry with, is *Juſtification by faith without works.*

Ne quid detrimenti eccleſia capiat. ib.

So the bull proceeds, after ſpeaking of John Wickliff's hereſies, " whereby he might defile the faithful ſort, and overthrow the ſtate of the Church,"

The ſolifidian or antinomian hereſy, which aſſerts " that man is juſtified by faith without works." p. 5.

Theſe are the very words of St. Paul Rom iii 28. So Rom. iv 6. David is ſaid to deſcribe the bleſſedneſs of the man to whom the LORD *imputeth righteouſneſs without works.* Nay farther Rom xi. 6. St. Paul ſays, if ſalvation be of Grace, then it is no more *of works, otherwiſe grace is no more grace, but if it be of works, then is it no more grace, otherwiſe work is no more work.* But this, according to our author, is the *ſolifidian* or *antinomian* hereſy; ſo thought pope Gregory; for his bull proceeds — " That hereafter ye ſuffer not thoſe peſtilent hereſies, and thoſe ſubtil and falſe concluſions and propoſitions, *miſconſtruing the right ſenſe of faith and good works* (howſoever they term

term it, or what curious implication of words ſoever they uſe) any longer to be diſputed of, or brought in queſtion, &c."

Was one of the firſt that diſturbed the chriſtian church. ib. That there were ungodly men, who abuſed the doctrines of grace, to the purpoſes of licentiouſneſs, the epiſtles referred to, abundantly teſtify; but if Mr. Horne will turn over once more the epiſtles to the Romans, Galatians, Epheſians, and Coloſſians, he will find works joined with faith in the buſineſs of juſtification, full as dangerous, and abominable, as the other. This ſubject is well elucidated in *Luther on the Galatians*, which I would by all means recommend to our author's ſerious peruſal; together with Dr. Edwards on faith and juſtification.

When the learned biſhop Bull entered the liſts againſt it, and encountering its ableſt champions, gave it a total defeat. ib. So far as biſhop Bull oppoſed, or overcame *antinomianiſm*, he did well; but ſo far

far as he advanced any thing againſt juſtification by faith *only*, he ſhook the pillar on which the church of England ſtands, as Luther ſaith of it, It is *Articulus ſtantis aut cadentis eccleſiæ*. St. Paul ſaith, *If any man preach any other goſpel, tho' he were an angel from heaven, let him be accurſed*. Gal. i. 8, 9.

The time ſeems to be coming when antinomianiſm is to be again rampant among us. p. 6. This very harſh expreſſion ſeems to be levelled at a man of ſtraw, for the propoſition ſtands without the leaſt ſhadow of proof.

If men, inſtead of having recourſe to the catholic doctors of the antient church, and to ſuch of our divines as have trodden in their ſteps. ib.

We are not to be ſent to the ſcriptures for the truth, but to the *catholic doctors*, and their followers, that is, in plain words, to *holy church*.

If inſtead of drawing living waters from the freſh ſprings of primitive antiquity. ib. CHRIST ſaith, John iv. 10. and

John

John vii. 37, 38. in conformity to that teſtimony of himſelf, Jer. ii. 13. that he is the freſh ſpring of *living water*; but this author hath ſet up *primitive antiquity* in his place; this paſſage is borrowed doubtleſs from ſome of the *catholick* doctors.

They take up with ſuch as comes from the lake of Geneva. ib.

If this piece of falſe wit proves any thing, it proves the church of England to be on a wrong foundation; for her articles are certainly Calviniſtical, and ſo is her confeſſion of faith, a copy of which annexed to a quarto Field's bible, printed anno 1663, at Cambridge, now lies before me, to which I refer for brevities ſake.

Cyprian, Clement, Ignatius,— ib. Inſtead of theſe, who were *worſe* than [redacted] moderate divines, if they held *works neceſſary conditions of juſtification*, I wiſh our author would take up Paul, John, Peter, &c. and rather than the *vigor epiſcopatûs* of a Cyprian, ſeek after that *vigor charitatis*, ſo beautifully ſet forth, 1 Cor. xiii.

I ſhall now undertake to prove, that works wrought thro' faith are a neceſſary condition of our juſtification. p. 8. That is, prove the epiſtles to the Romans and Galatians, &c. and the liturgy, articles and homilies of the church of England, *ſolifidianiſm* and *antinomianiſm*. Now for the proof.

I call Works a neceſſary condition of our juſtification. ib. — So do all the popiſh writers, and the very eſſence of proteſtantiſm is thereby attacked.

If Biſhops Ridley and Latimer, would have done the ſame, Oxford had never been ſtained with their blood. But our church calls them not the conditions of juſtification, but ſays they follow after juſtification, and are the fruits thereof, and ſays we can do no good work, before we be actually juſtified. Art. xi. 12, 13.

So *Biſhop Beveridge*, " How can I be juſtified by my good works, when I can do no good work before I be juſtified?" But ſays our Author, *I call works a neceſ-*

ſary

ſary condition of our juſtification, becauſe the only meritorious cauſe thereof is the ſatisfaction of Chriſt, who alone, by his moſt precious blood ſhed upon the croſs, hath obtained for us remiſſion of ſins, and eternal life. But in the goſpel covenant, faith and works *are conditions, to the performance of which, thro' the power of his grace, God has annexed the promiſes of redemption, and without the performance of which, a right to theſe promiſes can neither be acquired nor preſerved.* p. 8.

As this ſeems to be an epitome of the whole ſermon, I have tranſcribed it at length. It ſtands ſhortly thus: "CHRIST hath obtained our juſtification of the Father; but this he keeps in his own hands, till we obtain it for ourſelves by our good works, wrought thro' faith." This ſcheme, which leaves a fine ſoft pillow for human pride to reſt upon, and is the very foundation on which the popiſh babel is erected, is very different from that ſcheme of ſalvation laid down in GOD's word, as will appear

in

in comparing it with the following texts. —*To him that* worketh, *is the reward not reckoned of grace, but of debt: but to him that* worketh not, *but believeth on him that juſtifieth the* ungodly, *his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs* without works, *Rom.* iv. 4, 5, 6.

But if works are conditions of the goſpel covenant, it is no goſpel at all, we are ſtill undone, farewell ſalvation! no ſinner will ever enter into life—— *do this, and live,* was the condition of the law; but in the goſpel, *grace and truth came by Jeſus Chriſt, and by him, all that believe are juſtified from all things, from which they could not have been juſtified by the law. He that believeth ſhall be ſaved. Ye are the children of God by faith in Chriſt Jeſus.* So ſay the ſcriptures: let *primitive antiquity*, and *catholick* doctors ſay, what they will, *as many as are of the works of the law are curſed*, no matter what the works are called, heatheniſh, jewiſh, moral, or ce-

remonial, by the *deeds of the law ſhall no fleſh be juſtified in his ſight.* The law can do no more in the buſineſs of juſtification, than work a ſenſe of guilt, and make a diſcovery of ſin within us, till faith comes, and, like John Baptiſt (as one of our homilies obſerves) puts us from itſelf, and cries, Behold the Lamb of GOD! even him, by whoſe *ſtripes we are healed*; who *ſaves us, not by works of righteouſneſs which we have done* (or can do) *but by the waſhing of regeneration, and renewing of the Holy Ghoſt. By grace are ye ſaved thro' faith,* Eph. ii.

That faith is ſuch a neceſſary condition all chriſtians are agreed. p. 8. Few real chriſtians uſe the word *condition* about the matter; it is a dangerous word for the pride of man to meet with.* There can be

* Our reformers are ſo cautious, leſt the uſe of this word in the Homilies ſhould be abuſed, that they make the word, *mean*, ſynonimous thereto; and as in ſome places they ſay, the only condition of ſalvation is faith; ſo in others they ſay, that the only *mean* of ſalvation is faith, and take care to tell us, in the paſſage above alluded to, that faith, as a work, doth not juſtify any more than any other work, but putteth us from itſelf to CHRIST the LAMB of GOD.

be no life where there is no breath; but yet it would be a very improper way of ſpeaking, to ſay, we live upon condition of breathing: ſo there can be no ſalvation without faith; but ſtill I will rather call faith a grace of the covenant, or an eſſential part of that ſalvation purchaſed for us by CHRIST, than a condition thereof, ſeeing that the moment that a man believes, he is juſtified; as the moment a man begins to breathe, he begins to live.

Theſe teſtimonies may ſuffice for the neceſſity of works, in general, as a condition of our juſtification. p. 10.

The teſtimonies here referred to prove our author's point juſt as much as Ezek. xviii. 31. *Make you a new heart, &c.* prove it in man's power to cleanſe his own heart. They certainly prove this, namely, that tho' man has loſt his power to obey, GOD has not loſt his power to command. 2dly, They are to convince the ſinner of the need he ſtands in of that which is enjoined, that he may be thereby ſtirred up, in the 3d place, to fly for refuge to the blood

blood of CHRIST, even unto him who hath ſaid, *I will make you a new heart, &c.* Ezek. xxxvi. 25, 26. See Pſ. li. 10. In this view, theſe, and many other ſcriptures, beautifully harmonize, which otherwiſe are totally irreconcileable; and this makes Arminians and Papiſts fly to *primitive* antiquity, and *catholick* doctors, in order to bolſter up a bad cauſe, for their principles can't look the ſcriptures in the face.

Our Lord, in the goſpel, calls all ſinners to him, that they may find reſt to their Souls. But then it is upon condition, that they take his yoke, i. e. his law upon them, and learn of him, &c. ib.

Our LORD's words are, Mat. xi. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt,* i. e. according to our author, *your ſins ſhall be forgiven.* Now there is no condition of any kind in this verſe, except either being heavy laden, or coming to CHRIST for relief, may be ſo called; but our author does not ſay this. It ſeems he finds the

the condition out, ver. 29. *Take my yoke upon ye, and learn of me, &c.*

Here let me ſubjoin the comment of the Rhemiſt papiſts on this paſſage, with Dr. Fulkes anſwer.

Rhe. " What is this burden and ſweet yoke, but his commandments, of which St. John ſays, His commandments are not heavy? Clean contrary to the adverſaries, (i. e. the proteſtants) that ſay, They are impoſſible to be kept."

Fulke's Anſ. " The law of GOD is impoſſible to be kept in ſuch perfection as GOD requireth, therefore no man can be juſtified by the works of the law, Gal. ii. 16. iii. 11. And yet the yoke of CHRIST is ſweet, and his burden light, to them whom he eaſeth and refreſheth from the burden of ſin; and his commandments are not heavy to them whoſe faith overcometh the world, 1 John v. Per eam (remiſſionem peccatorum) Chriſtus eos qui laborant & onerati ſunt venientes ad ſe reficit, quibus leve jugum, levemque ſarcinam ſuæ charitatis imponit Fulg. de remiſs. peccat. l. 6. c. 4. Proſp. Sen. 222.

Omne

Omne preceptum Dei leve eſt amanti, nec non ob aliud intelligitur dictum onus meum leve eſt, niſi quia dat ſpiritum ſanctum, per quem diffunditur charitas in cordibus noſtris, ut diligendo liberaliter faciamus, quod quis timendo facit ſerviliter facit. Paulinus ep. 20. Nam & ob hoc domini noſtri jugum ſuave, & onus leve eſt, qui e terrenis nos & inferis levat, & in excelſa regni cœleſtis attollit. But if any man can keep GOD's commandments, he needeth not to come to CHRIST to be refreſhed, he overcometh by juſtice of works, and not by faith; he need not ſay the LORD's prayer; yea, CHRIST died not for ſuch a one." Vide Fulke in loc.

Ye are my friends, ſays he, *in another place, if you do whatſoever I command you.* p. 10.

The paſſage here alluded to, is John xv. 14. where our LORD is talking to thoſe *already* his diſciples, *branches in him*, therefore, certainly in a juſtified ſtate, giving them directions for their walk and converſation; and there is no more of the way

way of juſtification ſpoken of in this paſſage, than of tranſubſtantiation.

The 10th verſe, which is juſt as much to our author's meaning, as that he has cited, is thus commented on by the papiſts in the Rhemiſh teſtament.

Rhem. If ye keep my precepts. "This careful and often admonition of keeping his commandments, proveth, that a chriſtian man's life is not only or principally in faith, but in good works."

Fulke. "The juſt man, ſuch as the true chriſtian man is, ſhall live by faith, that is, ſhall be juſtified before GOD unto eternal life, by faith only; which faith, through the courſe of his temporal life, cannot be unfruitful of good works, and is never alone or ſolitary, altho' a man be juſtified before GOD by faith without works, Rom. iii. Vide Fulke in loc."

Agreably hereto it is declared by St. Peter, that in every nation, he that feareth God, and worketh righteouſneſs, is accepted of him. ib.

Here

Here is the papiſts ſtrong hold; they commonly, when driven hard, endeavour to take refuge in a moſt horrid perverſion of this ſcripture.

To diſcuſs the hiſtory of Cornelius in the view which all ſound proteſtants have had of it, would take up too much time, nor is it quite to the preſent purpoſe. Let it ſuffice, that I refer the reader to *Luther's comment on the Galatians*, and the learned comment of Dr. Fulke, on the paſſage, where he will meet with abundant ſatisfaction. On the part of it cited by our author, the Rhemiſts comment thus,

Worketh juſtice] "Not ſuch as believe only, but ſuch as fear GOD, and work juſtice, are accepted of him."

Fulke. "Such as believe only (as Simon Magus did) and do not fear GOD, nor work righteouſneſs, are nothing acceptable to GOD. But ſuch as fear GOD, and work righteouſneſs, are accepted of GOD, not for their works, but their faith *only*."

To

To this I may add the words of our 11th article, which our author has ſet his hand to, and is forbid to take in any but their plain, grammatical meaning.* "We are accounted righteous before GOD *only* for the merits of our LORD and Saviour JESUS CHRIST by faith, and *not* for our own works or deſervings." Obſerve how our reformers add theſe *excluſive* words, and then ſay, "The doctrine of juſtification by faith *only*, is a moſt wholſome doctrine and very full of comfort, as is more largely expreſſed in the homily on juſtification."

I do not find any homily that bears this title, but that which is called the homily on ſalvation, I imagine is alluded to; as this is (or ought to be) in every one's hands, I will refer the reader to it; and if the whole drift of our author's ſermon, which is to prove, as its title declares, *that works are a condition of our juſtification*, is not directly oppoſite to that homily, as well as to the article, I muſt

* Vide the king's declaration prefixed to the articles.

confeſs I do not know black from white: but it will be ſaid, I omit part of his title, he don't ſay works, but works *wrought through faith*; well, prove that works wrought thro' faith are not works, and then you will mend the matter. But it is clear from the 11th article, and the homily referred to, that our reformers meant to exclude all works whatſoever, as conditions of juſtification.

As our author ſeems to be fond of the *catholick doctors* and *primitive antiquity*, if he will look into *biſhop Beveridge*'s expoſitory obſervations on the article aforeſaid, he will not only find that godly biſhop, but a jury of fathers impannelled on the queſtion, who unanimouſly give their verdict againſt him.

In the homily above referred to, he may alſo find the following appeal to *primitive antiquity*. " Foraſmuch as it is all one ſentence, in effect, to ſay, Faith without works, and only faith doth juſtify us, therefore the *old antient fathers of the church*, from time to time, have uttered our

our juſtification with this ſpeech, *only faith juſtifieth us*, meaning no other thing than St. Paul meant, when he ſaid, " Faith *without works* juſtifieth us." Now, can any man in his ſenſes ſay, that *only faith*, or faith *without works juſtifieth*, means, that *works wrought thro' faith are a condition of juſtification?* yet if it does not mean this, the doctrine in the ſermon has no friend left among ſound proteſtants; our author has none to keep him in countenance, but thoſe who hold with the church of Rome, that we are not juſtified by faith *only*, but by *faith* and *works*.

And St. John in like manner inſtructs us, &c. ib.

To whom doth St. John addreſs himſelf? to perſons who needed to be inſtructed in the way of juſtification? No, to believers, already juſtified by faith in CHRIST: thoſe who had redemption in his blood, even the forgiveneſs of their ſins, ſee 1 John ii. 12, 13, 14. Theſe he diſtinguiſhes by three appellations, applicable to their ſtate; the loweſt of which is

lit-

little children; but theſe had their *ſins forgiven them*, ver. 12. On what account? for their performing the condition of works wrought through faith? No, but *for his name's-ſake*. The epiſtle is addreſſed to believers, *as ſuch*, to thoſe who *knew the truth*, not to thoſe who knew it not, ver. 21. and the chief ſcope of the epiſtle ſeems to be, to warn them againſt deceiving themſelves, or being deceived by others, by ſetting forth the infallible marks and evidences of true faith, both in regard to miniſters and private chriſtians.—*He that doth righteouſneſs is righteous*——*he that committeth ſin is of the devil, &c.* Now, if the marks and evidences of being a real child of GOD, or true miniſter of JESUS CHRIST, and conditions on which we are made children of GOD, mean preciſely the ſame thing, that is, if ſeven and five make fourteen, our author's citations from St. John, are very much to his purpoſe, or, in his own words, "theſe teſtimonies may ſuffice for the neceſſity of works in *general*, as a condition of our juſtification."

But we muſt not upon this occaſion forget thoſe ſcriptures which inſiſt upon the neceſſity of the great work of repentance, in particular for that purpoſe, i. e. as a condition of our juſtification. ib.

Our author having treated of good works in *general*, as conditions of our juſtification, now deſcends to particulars. Here we find him departing from his ſubject, as ſet forth in the title; we there find *works wrought thro' faith*, were to be conditions of our juſtification, but now we are to underſtand, that works *without faith* are conditions; for in the whole of our author's definition of what he calls *genuine and ſincere* repentance, faith is not mentioned at all; ſo that tho' faith without works won't do; yet works without faith will.

Our reformers in the 2d homily of repentance, ſay, " A part of repentance is faith, whereby we do apprehend and take hold upon the promiſes of GOD, for the free pardon and forgiveneſs of our ſins; which promiſes are ſealed up unto us with the

the death and blood-ſhedding of his Son JESUS CHRIST." Now, this is ſomething more than *an earneſt and importunate ſollicitation for the divine grace and mercy*, as our author ſpeaks; "For what ſhould it avail us to be ſorry for our ſins, ſays the homily, or to confeſs and acknowledge our offences and treſpaſſes, tho' it be done never ſo earneſtly, unleſs we do ſtedfaſtly believe, and be fully perſuaded that GOD, for CHRIST ſake, will forgive us all our ſins, and put them out of remembrance from his ſight. Therefore they that do teach repentance without a lively faith in our Saviour JESUS CHRIST, do teach none other but Judas's repentance, &c."

But ſuppoſing our author had given us a right definition of repentance; is repentance a condition of our juſtification? How is this condition to be performed—by ourſelves? Let us hear the ſcriptures, and they will tell us, that repentance, as well as remiſſion of ſins, is the gift of

JESUS

JESUS CHRIST * unto his Iſrael, as the purchaſe of his blood, and the fruit of his exaltation to the right hand of GOD, after he had been deliver'd for our offences, and was riſen again for our juſtification. Rom. iv. 25. Acts v. 31. If repentance therefore is to be called a condition of juſtification, we may as well ſay, the remiſſion of ſins is ſo too, for the one is juſt as much the purchaſe of CHRIST, and free gift of GOD, as the other, 2 Tim. ii. 25.

But do not the ſcriptures ſay, *Repent—Repent, and believe the goſpel*, p. 11. Yes, and GOD ſaid *let there be light, and there was light*; ſo when the Spirit ſpeaks by the word to the ſoul, ſaying "Repent," there ſhall be repentance, otherwiſe not. Let us therefore beg of GOD, to give us hearts to receive that word—*repent*: that we may be laid low in the duſt before him, for

* In conformity to the ſcriptures, the Church of England in her abſolution at the beginning of the ſervice, exhorts us to pray, that GOD *would give us true repentance*— and in the Litany we pray, that it may pleaſe thee to *give us true repentance and to forgive us all our ſins, &c.*

for ever having dared to treat repentance as the work of our own hearts or conſciences, or in any other light, but as his royal grant in the covenant of grace with his dear Son, that he might beſtow it upon his people.

True repentance is the beſt evidence of a man's being an object of divine mercy. p. 12.

It is certainly an evidence that he hath obtained the divine mercy, Act. xi. 18. But the only evidence of his being an *object* of that mercy, is his being a loſt, undone ſinner, Matt. xviii. 11.

A ſecond argument to prove that works are a condition of our juſtification, may be deduced from the examples of holy men of old, who were ſo juſtified. p. 12.

So juſtified, to make ſenſe of the paſſage, ſignifies, that they were juſtified by works, for here is no mention of faith. This ſecond argument is as bad as the firſt, unleſs we agree, throughout the 11th of the Hebrews, to ſubſtitute the word, *works*, where our bibles read *faith*.

Of

Of theſe illuſtrious worthies, we have a long liſt, Heb. 11. ib. Namely, whoſe works were the *conditions of their juſtification.*

No ſuch thing —— the proof has nothing to do with the argument, except to refute it: our author gives us the exact purport of this chapter in the very next ſentence; *Here let us learn, what juſtifying faith is, by ſeeing what it was, and what it did in thoſe heroes of the antient church propoſed to us, by the apoſtle, for our imitation.* This chapter proves the excellency of true faith by its fruits and works: but wherein doth this prove, that works wrought through faith are the neceſſary condition of juſtification? The apoſtle is not ſpeaking concerning juſtification, but deſcribing the nature and power of faith, as the ſingle principle of all the heroic zeal which actuated the ſaints of old time; that we being encompaſſed with ſo great a cloud of witneſſes, might be encouraged to run

with patience the *race that is ſet before us.* The beginning of the 12th chapter clearly ſhews this to be the deſign of the 11th.

Well, but ſaith the ſermon, *If it be true, that without faith they had never wrought righteouſneſs, it is equally true, that without working righteouſneſs through faith, they had never obtained the promiſes.* p. 13.

The apoſtle ſaith, by faith they wrought righteouſneſs — by faith (not by works through faith) they obtained promiſes, i. e. they obtained them by faith, not by works: but what promiſes? Obſerve, the text doth not ſay, *the* promiſes, the word *the* is the author's own putting in; the original is ἐπέτυχον ἐπαγγελιῶν *obtained promiſes*, i. e. particular promiſes, as in the caſe of Sarah, Hannah, Manoah, &c. But all this is utterly wide of the purpoſe, unleſs it be brought to prove the excellency of faith, which is plainly the deſign of the whole chapter.

Speak-

Speaking of the thief upon the croſs, our author ſaith, *Never, ſurely, did man perform ſo much in ſo ſhort a time!* p. 14. I think, in the next edition, he ſhould adopt the ſaying of a late writer, " *Surely the honeſt thief deſerved to find mercy!*

Thirdly, *If we conſider the nature of faith, it will appear to be impoſſible that any man ſhould be juſtified by faith alone.* p. 15.

If we conſider the word of GOD, the ſpirituality of the law, and total corruption of the human nature, it will appear impoſſible that any man ſhould be juſtified any other way.

But to proceed — *If faith can avail to juſtification, it muſt be either, as it is an aſſent to goſpel truths, or a reliance on the goſpel promiſes.* ib.

Faith includes both this *aſſent* and *reliance*, and you may call the promiſes conditional, or what you pleaſe, but they are all made to faith, and ſhall be made good to the believer, *therefore it is of faith, that it might be by grace; to the end*

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the promiſe might be ſure to all the ſeed, &c. Rom. iv. 16.

It undoubtedly follows, that faith cannot juſtify but as it works by love. ib.

Rather ſay, Faith juſtifies, as it apprehends CHRIST JESUS, as held forth in the Goſpel. Faith indeed doth not ſanctify, but as it works by love; and thereby alſo it proves its reality. But let us hear the argument.

Faith cannot juſtify, but as it works by love.

Therefore, *works are a neceſſary condition of juſtification.* ib.

In this ſyllogiſm, there is the fallacy of *begging the queſtion.* The truth, as we find it in the word of GOD is, that faith firſt juſtifies, and then works by love: Therefore works are not a neceſſary condition of juſtification, but neceſſarily follow after it.

I muſt here add a tranſcript out of John Fox's Martyrology, from a piece intitled, "A ſummary collection of the errors, hereſies and abſurdities, contained in

in the pope's doctrine, contrary to the rules of GOD's word, &c. vol. I. p. 27.

Of Faith and Juſtification.

" Firſt, As touching the means and *only* inſtrumental cauſe of our juſtification, whereby the merits of CHRIST's paſſion be applied to us, and made ours; St. Paul aſcribeth the ſame *only to faith*, as appeareth by all his letters, eſpecially to the Romans, where he excluding *all kind of works*, aſcribeth *all* our ſalvation, juſtification, righteouſneſs, reconciliation and peace with GOD, *only* unto faith in CHRIST; contrary to which doctrine, the pope and his church have ſet up divers and ſundry other means of their own deviſing, whereby the merits of CHRIST's paſſion (they ſay) are applied to us, and made ours, to the putting away of ſins, and for our juſtification, as *hope*, *charity*, *&c.* ſo that CHRIST's ſacrifice, ſtripes and ſufferings, by this teaching, do not heal us, nor is beneficial to us, tho' we believe never ſo well, unleſs we add alſo theſe works and merits above recited; which if it be true, then

it

it is falſe that Eſay, the prophet doth pro-promiſe, ch. liii. *In his ſtripes are we all made whole, &c.* This error and hereſy of the church of Rome, if it be earneſtly conſidered, is, in very deed, the moſt pernicious hereſy that ever almoſt crept into the church, upon the which, as upon the only foundation, all, or the moſt part of all the errors, abſurdities and inconveniences of the pope's church, are grounded. For this being once admitted, that a man is not juſtified by his *faith alone*, but that other means muſt be ſought by our own working and merits, to apply the merits of CHRIST'S paſſion unto us, then is there neither certainty left of our ſalvation, nor end in ſetting up a new means and methods of our own deſerving for the remiſſion of our ſins: neither hath there been any hereſy that either hath rebelled more preſumptuouſly againſt the high majeſty of GOD the Father, nor more perniciouſly injured the ſouls of the ſimple, than this doctrine.

Firſt of all, it ſubverteth the will and teſtament of GOD. For when almighty

GOD

God hath given his Son to die for us, and with him hath given out his full promiſe, that *whoſoever believeth on him ſhould be ſaved* by their faith, and aſſigneth *none other condition*, either of the law, or *any of works*, but *only* of faith, to be the means between his Son and us; theſe men take upon them to alter this teſtament, that God hath ſet, and adjoin another *condition* which the Lord in his word never appointed nor knew. To whom the words of Jerom might be well applied, upon the epiſtle to the Galatians, ſpeaking of ſuch, *qui de evangelio Chriſti faciunt hominis evangelium, vel quod pejus eſt diaboli, &c.*

Secondly, Whereas the chriſtian reader in the goſpel, reading of the great grace, and ſweet promiſes of God given to mankind in Christ his ſon, might thereby take much comfort of ſoul, and be at reſt and peace with the Lord his God, there cometh in the peſtiferous doctrine of theſe hereticks, whereby they obſcure the free grace of God to choke the ſweet comfort of man in the Holy Ghoſt, and oppreſs chriſtian liberty

liberty, and bring us into ſpiritual bondage.

Thirdly, As in this their impious doctrine they ſhew themſelves manifeſt enemies to God's grace, ſo are they no leſs injurious to chriſtian men, whom they leave in a doubtful diſtruſt of God's favour, and of their ſalvation, contrary to the word and will of God, and right inſtitution of the apoſtolick doctrine, &c.

Fourthly, As in this their ſiniſter doctrine they break this principle of chriſtian religion, which ſaith, that a man may be *juſtified by faith without works*; ſo again, it breaketh another principle; for this rule being granted, that nothing is to be added to God's word, nor taken from it, then have theſe men done wickedly in adding as they do to God's word; for where the word of God limiteth to our juſtification, no *condition* but faith, *believe in the Lord Jeſus, and thou ſhalt be ſaved*, Acts xvi. Theſe juſticiaries do add thereto divers and ſundry other *conditions* beſides, and ſuch as the word alſo preciſely excludeth

deth, as *hope*, *charity*, &c. whereby it may appear to what horrible blindneſs and blaſphemy the *church of Rome* is now fallen, where this kind of doctrine is not only *ſuffered*, *but alſo publickly profeſſed*, which, ſpeaking againſt faith, thus blaſphemouſly dare ſay, *Fides illa qua quis firmiter credit, & certo ſtatuit propter chriſtum ſibi remiſſa eſſe peccata, ſeſeque poſſeſſurum vitam eternam, non fides eſt ſed temeritas, non ſpiritûs ſancti purſuaſio, ſed humanæ audaciæ præſumptio.*"*

The ſame propoſition (namely, that works are a condition of juſtification) *may be evidenced, fourthly, from the nature of juſtification, which being a forenſic term, implies, a priſoner at the bar, a law by*

* The book out of which the above extract is made, is of allowed authority in the church of England; inſomuch that, even unto this day, we find it chained to the deſks, or walls of many pariſh churches; and heartily is it to be wiſhed, that it was reprinted by publick authority, and a good edition ſent to every pariſh church in the kingdom, for publick inſpection. Let thoſe who are poſſeſs'd of this valuable repoſitory of the true proteſtant doctrines, read "the ſum of Paul's doctrine deliver'd to the gentiles." Vol. 1. 22. Col. i.

which he is to be tried, a witneſs to accuſe him, and a judge to paſs ſentence. Thus is the caſe before us, the priſoner at the bar is man, the law by which he is to be tried, is not the law of Moſes, exacting a perfect and ſinleſs obedience, but the law of Chriſt, requiring repentance and faith, with their proper fruits, &c. p. 16.

The papiſts too have ſomething they call the *law of Chriſt*, which they oppoſe to, and by which they make void the law of Moſes. So the good old Mr. Fox, vol. I. p. 29. " They make no difference between Moſes and CHRIST, ſave only that Moſes, they ſay, was the giver of the old law, CHRIST is the giver of the *new* and more perfect law; and thus imagine they the goſpel to be nothing elſe but a *new law* given by CHRIST, binding to the promiſes thereof, our own doings and deſervings, no otherwiſe than to the old law; to *the fulfilling of which new law they attribute juſtification*, bringing the people into a falſe opinion of CHRIST, as tho' he were not a remedy againſt the law, but came as another Moſes to give a *new law*

to

to the world." So we ſee the ſermon is very conformable to the writings of the *antient catholic* doctors.

Repentance and faith, with their proper fruits, counted for righteouſneſs. ib.

Faith being counted for righteouſneſs the ſcriptures ſpeak of, but *repentance being counted for righteouſneſs*, is an expreſſion I confeſs never to have heard or read of before; it muſt be in ſome *catholick doctor* or other, who wrote more groſly than any other papiſt.

But, however our author, to help out his fourth argument, has been forced to borrow a new law from the papiſts, which he and they call the *law of Chriſt*, by which the judge is to paſs ſentence on the teſtimony of the conſcience; his fifth argument is forced to drop that, and have recourſe to the law of Moſes, by which men ſhall be judged at the laſt day; for I apprehend *feeding the hungry, &c.* to be duties of the ſecond table. But are men to be condemned by *one* law now, and by *another* at the day of judgment? Paul was condemned by the law of Moſes,

ſes, when he ſaid, the *law is ſpiritual, but I am carnal, ſold under ſin*; and ſurely the ſame law will condemn the finally impenitent at the laſt day. There is but one lawgiver, and but one law, *Thou ſhalt love the Lord thy God with all thine heart, and thy neighbour as thyſelf*; on theſe two commandments *hangs* ALL THE LAW.

And this law is like the lawgiver, the ſame, yeſterday, to-day, and for ever; it changeth not; it binds the higheſt angel as much as the meaneſt mortal, and pervades the whole ſyſtem of intelligent beings, as ſubordinate to GOD, the great *Ens Entium*; and we muſt either by faith be ſaved from the condemnation of this law, by being intereſted in Him who ſatisfied every demand of it with his active and paſſive righteouſneſs, by having that righteouſneſs imputed to us, and made ours, by faith, or feel the weight of its curſe for ever in the flames of hell. This is the whole of the matter; and on this the judge will paſs ſentence, when all nations are gathered before him.

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Declaring ſome to be juſtified and accepted, becauſe their faith had wrought works of love to him in his poor brethren and members. p. 18.

i.e. Declaring that their faith was genuine and true, becauſe it brought forth works of love, by which faith they were accepted in the Beloved and juſtified ages before that awful day, which GOD will then declare, before men and angels.

The others condemned and everlaſtingly rejected, becauſe their faith had not wrought thoſe works, (ib.) i. e. not ſaved for want of ſaving faith. What has this to do with works, being a *condition* of juſtification? it proves that *true faith* ſaves, and that *dead* faith profits nothing; it proves neither more nor leſs. And this, I would here obſerve once for all, is the whole ſcope and drift of James ii. 14. to the end.

But to proceed to our author's *harmonia apoſtolica*, which is ſupported by the ſolution of two queſtions.

1ſt. *What are the works excluded by St. Paul, as unneceſſary to juſtification?* p. 21. Anſwer, *Heathen or Jewiſh works, whether*

ther ceremonial or moral, performed without the grace of Chriſt, and ſet up as meritorious, p. 22.

Here the papiſts will perfectly agree; but Paul goes further, Eph. ii. 8, 9. he not only lays it down as an axiom, that we are *ſaved by grace thro' faith*, but adds an excluſive *Not* —*not of works*—the reaſon is alſo given for thus excluding works — *leſt any man ſhould boaſt*. Now if *all works* are not excluded, *all boaſting* is not excluded.*

Bnt

* "By theſe excluſives and negatives in St. Paul's doctrine, what doth he elſe mean but utterly to ſeclude *all kind* of man's merits and works of the Law, from the office and dignity of juſtifying? and altho' he expreſſeth not the word *only*; yet upon his excluſives and negatives, this exceptive muſt needs be inferred; for in all Logick the conſequence is neceſſary and formal; as, one man is ſuffer'd to come into the houſe, and no perſon elſe is ſuffer'd but one: *Ergo*, one man *only* is ſuffered to enter into the houſe: and thus much concerning Faith in CHRIST, proved to be the *only* mean, or inſtrumental or conditional cauſe of our ſalvation, and *no other* beſides the ſame *alone*, by the doctrine of St. Paul taught to the antient Romans." Fox. Mart. Vol 1. p. 25. How oppoſite to all this, is the view of St. Paul's writings exhibited in the Sermon!

But this very St. Paul makes works as neceſſary a condition of juſtification as faith itſelf, * *as ſhall now be ſhewn, in anſwer to the ſecond queſtion, What is the faith to which juſtification is attributed by him? he ſhall tell us himſelf. In Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love.* p. 22.

This, and the other ſcriptures cited in this paragraph, leave the argument juſt as they found it, good for nothing. Plainer ſcriptures cannot be cited to prove that the apoſtle attributes juſtification to faith, the words, *working by love*, denote true faith; or the ſort of faith to which juſtification is attributed; but ſtill it is attributed to faith only.

Again, *Therefore there is now no condemnation to them that are in Chriſt Jeſus, i. e.*

* How would Paul have *ſhook his Raiment*, had this been ſaid to him! yea, he would have *rent his cloaths* at this open contradiction of what he preached at Antioch. Acts. xiii. 39. ALL THAT BELIEVE ARE JUSTIFIED.

i. e. they are juſtified. But who are they? it follows—who walk not after the fleſh, but after the ſpirit, i. e. who do not the works of the fleſh, but the works of the ſpirit; doing the works of the ſpirit therefore is the condition of their juſtification. p. 23.

Doing the works of the ſpirit is here clearly ſet down, as the mark or proof of being in Chriſt Jeſus, or, in other words, as the characteriſtick of a real chriſtian: we here ſee what juſtification *makes us*, not what *makes us juſtified.*

Your ſaying, "doing the works of the ſpirit are *therefore* the conditions of our juſtification," is like ſaying, ſuch a thing is the *effect* of another,—Ergo, It is the *cauſe* thereof.

Bad logick this! nor is it helped by the following text.—*If ye live after the fleſh ye ſhall die, but if ye thro' the ſpirit do mortify the deeds of the fleſh ye ſhall live*, i. e. cultivate, improve, and preſerve the ſeed of God within you, unto eternal life; ſtill this is ſpoken to juſtified perſons,

perſons, therefore can't be laid down as a *condition* of their juſtification.

Perhaps we may be called upon to make a diſtinction between conditions *precedent*, and conditions *ſubſequent*.

1ſt. I anſwer, works going before, or following after, are ſtill *works*; and whoſoever joins *any* works with faith, as conditions, either precedent or ſubſequent, of juſtification; joins on the ſide of the church of Rome, to oppoſe the fundamental doctrines of the church of England, and all other proteſtant churches.

2dly. It oppoſes the very nature of free juſtification, which is annexed to faith *only* in the covenant of grace. Juſtification is what believers receive from GOD by promiſe; but if by works of law, *faith is made void, and the promiſe made of none effect*, Rom. iv. 14. This is ſo glaring throughout this chapter, that a popiſh biſhop, lighting by chance upon it, threw away the book in great diſpleaſure, and ſaid, *O Paule, an tu quoque Lutheranus factus es?* Manlii loc com. 494.

3dly. Juſtification is a compleat act, now paſſed on the believing ſoul, through faith in the name of the LORD JESUS; and the language of the *Spirit* in the ſcriptures, is, Ye *are* waſhed; ye *are* ſanctified; ye *are* juſtified, 1 Cor. vi. 11.

According to the doctrine of *ſubſequent conditions*, the act of juſtification is incompleat, till ſome conditions are performed by us; that is, we are, and are not juſtified at one and the ſame time. But the ſcriptures ſpeaking of it as an act done, ſay, Rom. v. 1. *being juſtified by faith, we have peace, &c.* And again—*it is God that juſtifieth, who is he that condemneth? who ſhall lay any thing to the charge of God's elect?* Rom. viii, 33. Laſtly, we may obſerve that juſtification, being a compleat act, includes a fœderal right to all the bleſſings of redemption, which were ſtipulated for, in the everlaſting covenant of grace and peace. The language of juſtifying faith, is, *My Beloved is mine, and I am his*, Cant. ii. 16. and *All is ours*, 1 Cor. iii. 21. In the firſt inſtance, *forgiveneſs of ſins* (which is of

the

the eſſence of juſtification) then *adoption* —then *ſanctification*—which prepares us for *glorification*.—Of theſe bleſſings of free grace, CHRIST is the purchaſer, GOD is the beſtower, and *faith* the receiver.—LORD, *increaſe our faith!*

Once more, This ſame apoſtle, 1 *Cor.* xiii. 13. (*ver. the* 2d. it ſhould be) *ſpeaking of faith, tho' otherwiſe ever ſo ſound and right, &c.* ib.

The apoſtle is groſly miſapprehended, he couuld no more talk of a ſound and right faith disjoined from love, than he could talk of a living man without a ſoul. Nor is he in this paſſage talking of juſtifying faith at all; he is ſhewing the Corinthians the vanity of the higheſt gifts, without the grace of love in the uſe of them, and ſays, *tho' I had all faith, ſo that I could remove mountains, and have not love, I am nothing, i. e. miraculous faith*, as the whole context clearly proves.

But there would be no end of citing paſſages from St. Paul to this effect. ib. (i. e. to prove works wrought thro' faith a condition of juſtification)

Where

Where people ſay, there would be *no end* of ſuch or ſuch a thing, they often mean, it would be *to very little purpoſe*; in this ſenſe, I agree with our author, there would be *no end* of citing texts from St. Paul to prove works a condition of juſtification, i. e. of remiſſion of ſins, and reconciliation with GOD; for all his epiſtles ſeem to be written to prove the direct contrary. All our reformers in their controverſies with the church of Rome, uniformly produce Paul's epiſtles, as living teſtimonies, that there is no other *mean* (for that they underſtand by the word *condition*) of juſtification, but *faith only* *; as alſo our 11th article aſſerts. The firſt part of the homily of ſalvation expreſly ſaith, three things muſt go together in our juſtification. "Upon GOD's part his mercy and grace—upon CHRIST's part, juſtice; that is the ſatisfaction of GOD's juſtice, or the price of our redemption, by the offering of his body, and ſhedding his blood, with fulfilling of the law perfectly and throughly — and upon our

* Theſe are the very words of one of the homilies.

part

part, true and lively faith in the merits of JESUS CHRIST, which yet is not ours, but by GOD's working in us." — Upon this truth doth the church of England ſtand; and whoſoever aſſerts works, either before or after juſtification, to be *conditions* of juſtification, attacks the very foundation of our eſtabliſhment.

His faith working by love was accepted in Chriſt Jeſus. ib.

Still this, if it proves any thing, proves that living *faith* was the *ground of acceptance, unleſs our author can prove a difference between *living faith*, and *faith working by love*. But it happens that Abraham was accepted and juſtified *many years* before Iſaac was born, and that ſimply and only by faith, Gen. xv. 6. which is what Paul alludes to Rom. iv. 3. This is ſufficient to demonſtrate either the different acceptation of the word *juſtified*, or the utter irreconcileableneſs of the two apoſtles; inſomuch that ſome have doubted

* Inſtrumentally.

ed * of the authority of St. James's epiſtle: but I believe this to be on no better ground than the want of recollecting the different ſcriptural ſenſes of the word *juſtified.*

One ſays a man is juſtified by faith working, the other by working faith, and this is all the difference there is between them. p. 25.

Whatever difference there is between faith working, and working faith, there is no

* The comment of the Rhemiſh papiſts on the 14th ver. begins thus, *This whole paſſage of the apoſtle is ſo clear againſt juſtification, or ſalvation by only faith,* DAMNABLY DEFENDED BY THE PROTESTANTS; *and ſo evident for the neceſſity, merit, and concurrence of good works, that their firſt author Luther, and ſuch as exactly follow him, boldly (after the manner of heretics) when they can make no ſhift, nor falſe gloſs for the text, deny the book to be canonical ſcripture. But Calvin and his companions, diſagreeing with their maſters, confeſs it to be holy ſcripture.*

Fulkes Anſwer. The whole paſſage of the apoſtle maketh nothing againſt juſtification by a lively faith only, which worketh by love, but againſt a vain perſuaſion of a dead faith, that is void of good works, and not available to ſalvation; therefore there was no cauſe why Luther ſhould reject this epiſtle, as he did in a manner at the firſt, but afterward upon better conſideration did acknowledge it.

no conformity to either in aſſerting works to be a condition of juſtification. Faith working, or working faith, is ſtill *faith*. But the ſcriptures ſay, faith, as it apprehends CHRIST, juſtifies, juſt as the looking on the ſerpent of braſs, healed the Iſraelites, Num. xxi. 8, 9. with John iii. 14, 15. and Iſa. xlv. 22. Faith juſtifies, not in performing works of charity, but in the very act of reliance on CHRIST as held forth in the goſpel, which is of the very eſſence of ſaving faith, and antecedent to *all* good works whatſoever, as is clearly declared in GOD's word—*without faith it is impoſſible to pleaſe* GOD, Heb. xi. 6. and again, *whatſoever is not of faith is ſin*, Rom. xiv. 23. This is well obſerved, art. 13. which has this remarkable title—Of works BEFORE juſtification.

The body and ſpirit make the man, faith and works make the chriſtian. p. 25.

Rather a vital union of the ſoul, with the true vine CHRIST, which is effected by the power of a divine faith, makes the chriſtian; as the inſertion of the

Cyon

Cyon makes it a *branch*; the fruit it brings forth *proves* it a *living branch*, but its union with the ſtock *makes* it ſo.

The noble confeſſion of biſhop Bull * *ratified by him juſt before his death.* ib.

This

* May we not ſay that the arch-biſhops Cranmer, Uſher, Leighton, and the biſhops Ridley, Latimer, Hooper, Hopkins, Davenant, Reynolds, Hall, Beveridge, &c. are at leaſt as noble confeſſors as biſhop Bull? theſe, one and all, teſtify againſt the doctrine in the ſermon, and ſome of them ſealed their proteſt with their blood.

I hope the reader will not think it amiſs, if I here introduce a female confeſſor, and relate ſome of that famous conference, ſo much admired by biſhop Burnet, Mr. Collier, and other eccleſiaſtical hiſtorians, which paſſed between lady Jane Gray, during the awful three days her execution was reſpited, and Mr. Feckenham, an eminent popiſh prieſt, chaplain to queen Mary, and afterwards Abbot of Weſtminſter, as it was wrote and ſubſcribed with her own hand.

Feckenham. What thing is required in a chriſtian?

Lady Jane. To believe in GOD the Father, GOD the Son, and GOD the Holy Ghoſt; three perſons and one GOD.

Feckenham. Is there nothing elſe required in a chriſtian, but to believe in GOD?

L. Jane. Yes: we muſt believe in Him, we muſt love Him, with all our heart, with all our ſoul, and with all our mind, and our neighbour as our ſelf.

This noble confeſſion, as it is called, which, by the way is nothing to our author's purpoſe, tho' not *quite* ſo evangelical as that which David ratified juſt before his death, 2 Sam. xxiii. 5. yet not ſo legal as Mr. Horne's ſermon.

Feckenham. Why then faith juſtifieth not, nor ſaveth not?

L. Jane. Yes, verily faith (as St. Paul ſaith) only juſtifieth.

Feckenham. Why, St. Paul ſaith, if *I have all the faith in the world, without Love, it is nothing.*

L. Jane. True it is, for how can I love Him, I truſt not, or how can I truſt in Him, whom I love not? Faith and love ever agree together, and yet love is comprehended in faith.

Feckenham. How ſhall we love our neighbour?

L. Jane. To love our neighbour, is to feed the hungry, clothe the naked, and to give drink to the thirſty, and to do to him as we would do to ourſelves.

Feckenham. Why then it is neceſſary to ſalvation to do good works, and it is not ſufficient to believe.

[Obſerve how this popiſh wolf could inſiſt upon love and good works, as conditions of ſalvation.]

L. Jane. I deny that, I affirm that faith only ſaveth, but it is meet for all chriſtians, in token that they follow their maſter CHRIST, to do good works; yet may we not ſay, nor in any wiſe believe that they profit to ſalvation, for altho' we have done all we can, yet we are unprofitable ſervants, and the faith we have only in CHRIST's blood, and his merits ſaveth.

However, there is not a word in the whole quotation to prove *works wrought thro' faith a condition of juſtification*; the the whole proves nothing more, than that the way of ſalvation is a way of holineſs, which whoever denies, is *worſe than an infidel.*

The ſame doctrine is inculcated in the collect of our church, with which the ſermon concludes.

And now I will conclude, wit' a few ſhort obſervations upon the whol .

Obſervation I. The fall of Ada n hath ſo ruined and diſordered the nature of man, that his fooliſh heart is darkened, and his underſtanding, will, and affections are all alienated from, and in open arms againſt GOD. Rom. viii. 7.

Obſ. II. Hence it is that there is an heart-enmity againſt the whole way and will of GOD, and there is not a faculty of the ſoul that is naturally ſubmiſſive to his word, but on the contrary utterly rebellious thereto.

Obſ. III. Therefore until we are *made willing in a day of power*, Pſ. cx. 3. the pride, and naughtineſs of the heart, is for rejecting that way of ſalvation which leaves no room for boaſting, by ſtripping us naked

of all deſert, but that of everlaſting deſtruction.

Obſ. IV. This total corruption of nature, muſt be ſeen, felt, and underſtood, not doctrinally only, but practically, before we will let go the hold we have got on works of law for juſtification. Matt. ix. 12.

Obſ. V. This ſeeing, feeling, and underſtanding the total corruption of our whole ſoul and body, in all the powers and faculties thereof, is the work of the Spirit of GOD, John xvi. 8.

Obſ. VI. This Spirit *bloweth where he liſteth*, John iii. 8. and nothing in ſcripture warrants us to ſuppoſe, he will exert his divine and ſaving influences, on a learned, rather than an unlearned man. A batchelor of divinity, or a vice-chancellor of a univerſity, ſtands upon a level with the illiterate beggar. *There is no reſpect of perſons with God.*

Obſ. VII. It often happens that learned men miſtake *learning* for *grace*; and ſhut themſelves out of the kingdom of heaven, by their pride and ſelf conceit: they are not willing to learn of GOD, who ſaith, *I will deſtroy the wiſdom of the wiſe, and bring to no-*

thing the underſtanding of the prudent, 1 Cor. i. 19, to the end. See Luke x. 21.

Obſ. VIII. Every man before he can be wiſe, muſt firſt know and acknowledge, that he is a *fool*, 1 Cor. iii. 18.

Obſ. IX. When men are brought to an acquaintance with their own deſperately wicked and deceitful hearts, their utter blindneſs, and total ignorance of the word and ways of GOD, when they ſee the ſpirituality of the law, feel the guilt and condemnation thereof, reſting upon them as ſinners, both by nature and practice, and that they deſerve the damnation of hell for the beſt thing they have to boaſt of; then, they will thankfully receive the record GOD hath given unto ſinners concerning the only way of ſalvation, by *grace — thro' faith —* not of works. From whence we conclude, that maintaining works, of what ſort ſoever they be, are a neceſſary condition of Juſtification, is the product of that blindneſs of heart, and oppoſition to the will and ways of GOD, which is of the very eſſence of our fallen nature, and from which may the good LORD deliver us, Amen!

F I N I S.

Erratum. pag. 9. for ſeperated, read ſeparated